



The mind of the Frontispiece

Death putt this *Light* ; and his earth-banish'd *Flare*
Flew up to heav'n, and so a *Starre* became,
Death crop't this *Rose-bush*, and the *Roses* were
Snatcht up to heav'n, and made a *Garland* there
But here's a *Pillar* shall stand firme and fast,
When Fate shall want a *Knife* ; and Death, a *Elax*
This *Pillar* shall keepe fresh his *Urne*, his *Name*,
Till *Flow'rs* forget to breathe, and *Fire* to flame

F. Q.



In virtus perpetuum vobis

Εν
καλπῶ
Εἰς
καλπον θεῶ

Splendebit tanquam Stella
Dom. 12. 3. 1

Extinctus evaditur idem

RESOLVED
Meditations written
by
Ar: Warwicke.
Libellus.
prothymus.
1636

1. Sa
18. 1
I have
had
Sonn
and
built
a Pillar

Natus capere has lachrymas supremas ultra parentis
Non potes in manibus totius albae munda



Re Spare-Minutes ;
OR,
**RESOLVED
MEDITATIONS
AND
PREMEDITATED
RESOLUTIONS.**

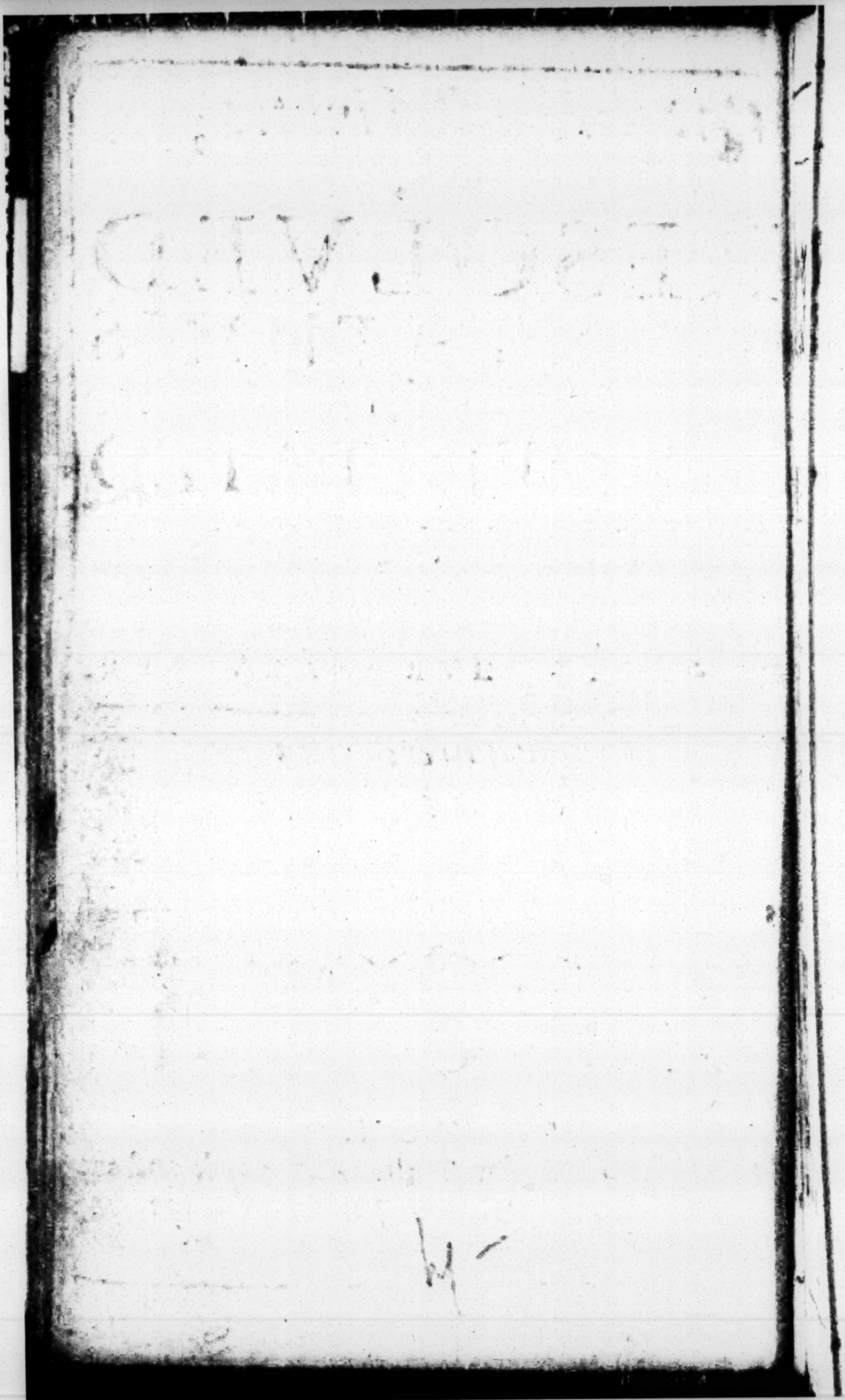
Written by ARTHUR WARVICK.

*— Ego cur acquirere paucā
Si possim invidear ?*

The fifth Edition.



LONDON,
Printed by G. M. for *Walter Hammond*, and are
to be sold by *Michael Sparke*, in *Greene
Arbour.* 1 6 3 6.





T O
THE RIGHT
Worshipfull, My
much Honoured
Friend, *S^r. William*
Dodington Knight
all health and
happinesse.

Right Worshipfull,



Will not
make an
over-large
gate to my little City: A
A 4 short

The Epistle

Short Epistle best suites
with so small a vo-
lume, and both fitly
resemble your know-
ledge of mee, and mine
acquaintance with you,
short and small. But a
mite freely given, makes
a poore widow liberall:
and in this Present,
poore, like my habilities,
is a thankfullnesse, infi-
nite, like your deser-
vings. To speake much,
might bee thought flat-
tery; to say nothing
would

Dedicatory.

would be knowne ingra-
titude: I must therefore be
short, I may not bee si-
lent. The happy fortune
of my tongue hath incou-
raged my penne: and I
bumbly crave in the one,
what I favourably found
in the other, a courteous
acceptance. Which if you
please to add to your for-
mer favours, and my
happinesse, I shall have
just cause to rest.

Your Worships truly devoted

ARTHUR WARVICK.

A 5

Admission card

1899

100

18 Jan: 10. 30. 19.

1875

22. 10. 1941

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RESOLVED

Meditations

AND

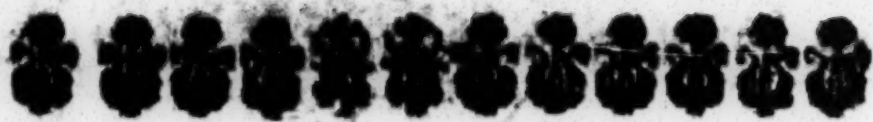
PREMEDITATED

Resolutions.



It is the over curious ambition of many, to be best or to be none: if they

they may not do so well as they would, they will not doe so well as they may. I will doe my best to do the best, and what I want in power, supply in will. Thus whiles I pay in part, I shall not bee a debtor for all. Hee owes most that payes nothing.



PRide is the greatest enemy to reason, and discretion the greatest opposite to pride. For whiles wisdom makes us the ape of nature, pride

pride makes nature the
ape of art. The Wise
man shapes his apparell
to his body, the proud
man shapes his body
by his apparell. 'Tis
no marvell then, if hee
know not himselfe,
when hee is not to day,
like him he was yester-
day: and lesse marvell,
if good men will not
know him, when hee
forgets himselfe, and all
goodnesse. I should
feare, whilest I thus
change my shape, least
my maker should change
his opinion: and finding
mee not like him hee
made

made mee, reject me, as none of his making. I would any day put off the old cause of my apparell, but not every day put on new fashioned apparell. I see great reason, to be ashamed of my pride, but no reason, to bee proud of my shame.



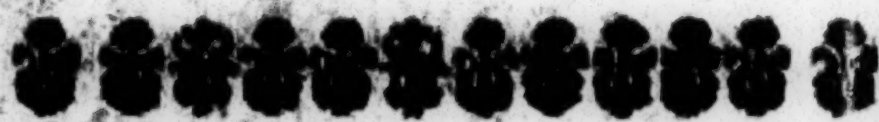
THe reason that many men want their desires, is, because their desires want reason. He may doe what hee will, that

that will do but what he may.



I Should marvell that the Covetous man can still bee poore, when the rich man is still covetous, but that I see, a poore man can be content, when the contented man is onely rich: the one wanting in his store, whiles the other is stored in his wants. I see then, we are not rich or poore, by what we possesse, but by what we desire. For he

hee is not rich that
hath much, but hee
that hath enough: nor
hee poore that hath
but little, but hee that
wants more. If God
then make mee rich by
store, I will not impo-
verish my selfe by cove-
tousnesse: but if hee
make mee poore by
want, I will enrich my
selfe by content.



Hypocrisie desires to
seeme good rather
than to be so: honestie
desires to bee good ra-
ther

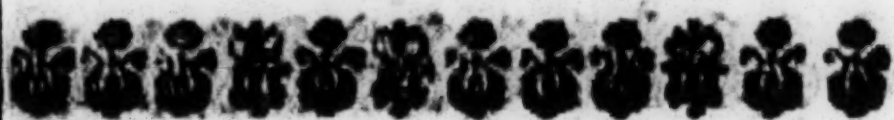
rather than seeme so. The
worldlings purchase re-
putation by the sale of
desert, wisemen buy de-
sert, with the hazard of
reputation. I would doe
much to heare well,
more to deserve well,
and rather loose opini-
on then merit. It shall
more joy mee, that I
know my selfe what I
am, than it shall grieve
me to heare what others
report mee. I had rather
deserve well without
praise, than doe ill with
commendation.

A



A Coward in the field
is like the *wiseman's*
foole: his heart is at his
mouth, and hee doth
not know what he does
professe: but a Coward
in his faith, is like a foole
in his wisdom; his
mouth is in his heart, and
hee dares not professe
what he does know. I
had rather not know the
good I should doe, than
not do the good I know.
It is better to be beaten
with few stripes, than
with many.

Each



EAch true Christian is
a right traveller: his
life his walke, CHRIST
his way, and Heaven
his home. His walke
paineſul, his way perfect,
his home pleaſing. I will
not loyter, leaſt I come
ſhort of home: I will not
wander, leaſt I come
wide of home, but be
content to travell hard,
and be ſure I walk right,
ſo ſhall my ſafe way find
its end at home, and my
painfull walke make my
home welcome.

As



AS is a wound to the body; so is a sinfull body to the soule: the body indangered till the wound bee cured, the soule not sound till the bodys sin be healed, and the wound of neither can bee cured without dressing, nor dressed without smarting. Now as the smart of the wound, is recompensed by the cure of the body: so is the punishment of the body sweetened by the health of the soule.

Let

Let my wound smart by
dressing, rather than my
body die; Let my bo-
dy smart by correction,
rather than my soule pe-
rish.



IT is some hope of
goodnes not to grow
worse: It is a part of
badnesse not to grow
better. I will take heed
of quenching the sparke,
and strive to kindle a
fire. If I have the good-
nesse I should, it is not
too much, why should
I make it lesse? If I
keepe

keepe the goodnesse I
 have 'tis not enough :
 Why doe I not make it
 more? He ne're was so
 good as he should bee,
 that doth not strive to
 be better than he is : He
 never will be better than
 he is, that doth not feare
 to bee worse than hee
 was.



Health may be enjoy-
 ed; sicknesse must be
 indured : one body is
 the object of both, one
 God the Author of
 both. If then hee give
 me

ne health, I will thank-
fully enjoy it, and not
thinke it too good, since
it is his mercy that be-
towes it : if hee send
sicknesse, I will pati-
ently indure it, and not
thinke it too great,
since it is my sinne that
deserves it. If in health ;
I will strive to preserve
it by praising of him :
if in sicknesse ; I will
strive to remove it, by
praying to him. Hee
shall bee my **G o d** in
sicknesse and in health,
and my trust shall bee in
him in health and in sick-
nesse. So in my health,

I

I shall not need to feare
sicknesse, nor in any sick-
nesse despaire of health.



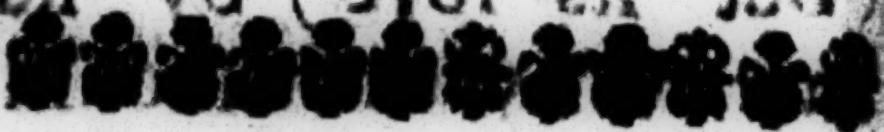
IT is the usuall plea-
se of poverty to blame
mis-fortune, when the
ill finished cause of com-
plaint is a worke of their
owne forging. I will ei-
ther make my fortunes
good, or bee content
they are no worse. If
they are not so good, as
I would they should have
beene, they are not so
bad, as I know they
might have beene. What
thought

though I am not so happy as I desire: 'Tis well I am not so wretched as I deserve.



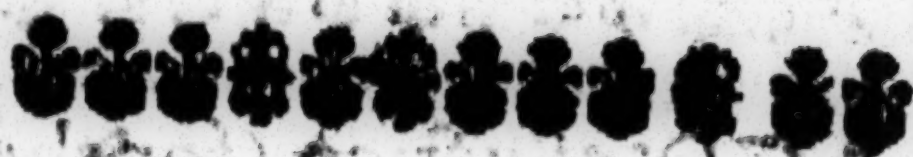
THere is nothing to be gotten by the worlds love, nothing to be lost (but its love) by its hate. Why then should I seek that love that cannot profit me, or feare that malice that cannot hurt me? If I should love it, for loving me, God would hate me, for loving it, If I loath it for hating
 B me

me, it cannot hurt me
 for loathing it. Let it
 then hate me, and I will
 forgive it, but if it love
 me, I will never requite
 it. For since its love is
 hurtfull, and its hate
 harmlesse, I will con-
 temne its hate, and hate
 its love.



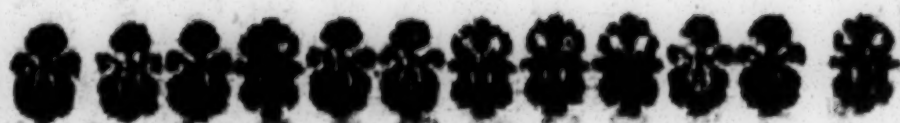
As then is a folly in
 wit, so is a wil-
 dome in ignorance.
 would not be ignorant
 in a necessary know-
 ledge, nor wise above
 wisdom. If I know
 enough

enough I am wise
enough, If I seeke more
I am foolish.



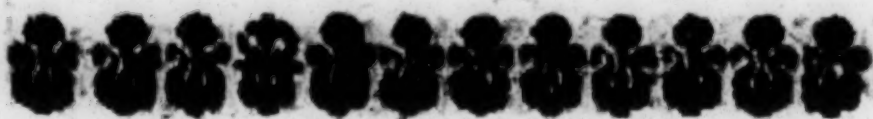
IT's no marvell that
man hath lost his rule
over the creature, when
he would not be ruled
by the will of the Crea-
tor. Why should they
feare man, when man
would not obey God?
I could wish no crea-
ture had power to hurt
me, I am glad so many
creatures are ordained to
helpe me. If God al-
low enough to serve me,

I will not expect that all
should feare me.



NO affliction (for the
time) seemes joy-
ous, all time in affliction
seemes tedious. I will
compare my miseries on
earth with my joyes in
heaven, and the length
of my miseries, with
its eternity, so shall my
journey seeme short;
and my burthen easie.

There



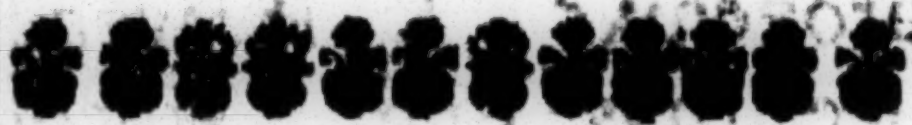
THere is nothing more certaine than death, nothing more uncertaine than the time of dying. I will therefore be prepared for that at all times, which may come at any time, must come at one time or another. I shall not hasten my death by being still ready, but sweeten it. It makes me not die the sooner, but the better.

B 3 The



THe commendation
of a bad thing, is his
shortnesse, of a good
thing its continuance:
it were happy for the
damned, if their tor-
ments knew end, 'tis
happier for the Saints
that their joyes are eter-
nall. If man, that is
borne of a woman, be
full of misery, 'tis well
that he hath but a short
time to live: if his life
be a walke of paine, its
a blessing, that his dayes
are but a spanne long.
Happy

Happy miseries that end
in joy : happy joyes
that know no end : hap-
py end that dissolves to
eternity.



HAd I not more con-
fidence in the truth
of my Saviour, than in
the traditions of men,
poverty might stagger
my faith, and bring
my thoughts into a
perplexed Purgatory.
Wherein are the poore
blessed, if pardon shall
bee purchased onely by
expense? Or how is it

B 4 hard

hard for a rich man to
enter into heaven, if
money may buy out the
past, present and future
sinnes of himselfe, his
deceased and succeeding
progeny. If Heaven
be thus sold, what
benefit has my po-
verty, by the price al-
ready paid? I find no
happinesse in Roome on
earth, 'Tis happinesse
for me to have Roome
in heaven.

There



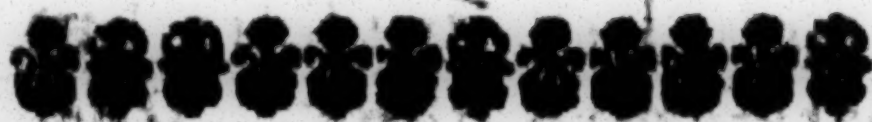
THere is no estate of
life so happy in this
world, as to yeeld a
Chrirtian the perfecti-
on of content: and yet
there is no state of life
so wretched in this
world, but a Christian
must be content with it.
Though I can have no-
thing here that may
give mee true content,
yet I will learne to
bee truely contented
here with what I have.
What care I though I
H 5 have

have not much, I have
as much as I desire, if I
have as much as I want,
I have as much as the
most, if I have as much
as I desire.



IT is the greatest of all
sins alway to con-
tinue in sinne. For
where the custome of
sinning waxeth greater
the conscience for sinne
growes the lesse: it is
easier to quench a
sparke, then a fire; I
had rather breake the
Cockatri-

Cockatrices egge, then
kill the Serpent. O
daughter of Babylon,
happy shall hee be that
taketh thy children
whilest they are young
and dasheth them against
the stones.



NAture bids mee
love my selfe and
hate all that hurt mee,
Reason bids me love my
friends and hate those
that envie mee, Re-
ligion bids me love all
and hate none. Na-
ture sheweth care, Rea-
son

son wit, Religion love.
Nature may induce me,
Reason perswade mee,
but Religion shall rule
mee. I will hearken
to Nature in much, to
Reason in more, to
Religion in all. Na-
ture shall make mee
carefull of my selfe, but
hatefull to none; Rea-
son shall make mee wise
for my selfe, but harme-
lesse to all; Religion
shall make me loving
to all, but not careless
of my selfe. I may
heare the former, I will
hearken onely to the
last. I subscribe to
not some

some things in all, to all
things in Religion.



A Bundance is a trou-
ble, want a misery,
honour a burthen, base-
nesse a scorn, ad-
vancements dangerous,
disgrace odious. One-
ly a Competent estate
yeelds the quiet of con-
tent. I will not climbe,
least I fall, nor dye in
the ground, least I am
trod on. I am safest
whiles my legges beare
me. A competent estate
is

is most healthfull for my
body, I would desire
neither to freeze nor to
burne.



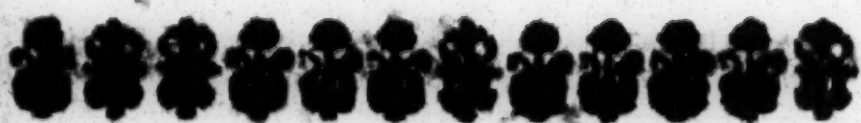
A Large promise with-
out performance is
like a false fire to a great
Peerce, which dischar-
geth a good expectati-
on with a bad report.
I will fore-thinke what
I will promise, that I
may promise but what
I will doe. Thus
whilest my words are
led by my thoughts, and
followed by my acti-
ons,

ons, I shall bee care-
full in my promises,
and just in their perfor-
mance. I had rather
doe and not promise,
than promise and not
doe.



TH E good-meaner
hath two tongues,
the Hypocrite a double
tongue. The good
mans heart speakes
without his tongue;
the Hypocrites tongue
without his heart. The
good man hath often-
times **G** O D in his
heart,

heart, when in his mouth
there is no G O D men-
tioned; the Hypocrite
hath G O D often in his
mouth, when the foole
hath said in his heart
there is no G O D. I
may soonest heare the
tongue, but safest the
heart, the tongue spea-
keth lowdest, but the
heart truest.

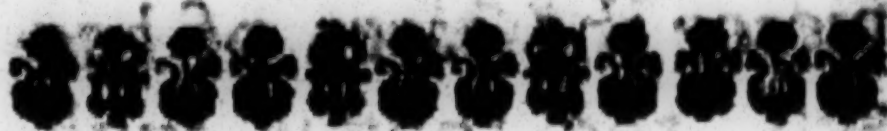


THe speech of the
tongue is best known
to men: G O D best
understands the language
of the heart: the heart
with.

without the tongue may
pierce the eares of hea-
ven, the tongue with-
out the heart speakes an
unknowne language. No
marvell then if the de-
sires of the poore are
heard, when the prayers
of the wicked are unre-
garded. I had rather
speake three words in
a speech that God
knowes, then pray three
houres in a language hee
understands not.

Medi-

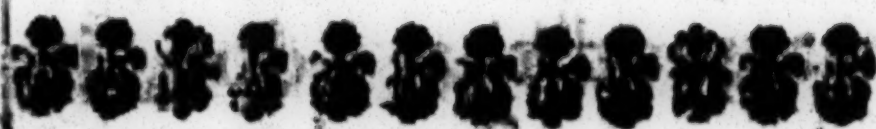
without theoughly



Meditation is the
wombe of our acti-
ons, Action the mid-wife
of our Meditations. A
good and perfect con-
ception, if it want
strength for the birth,
perisheth in the wombe
of the mind, and, if it
may be said to be borne,
it must be said to be still-
borne: a bad and imper-
fect conception, if it hath
the happinesse of a birth,
yet the mind is but de-
livered of a burthen of
imperfections, in the
per-

perfection of deformity, which may beg with the crible at the gate of the Temple, or perish through its imperfections. If I meditate what's good to be done, and doe not the good I have meditated, I loose my labour, and make curst my knowledge. If I doe the thing that is good, and intend not that good that I doe, it is a good action, but not well done. Others may injoy some benefit, I deserve no commendations. Resolution without action is a sloathfull fol-
lv,

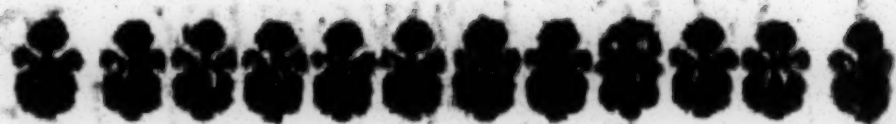
ly, Action without resolution is a foolish rashness. First know what is good to be done, then do that good being known. If forecast be not better than labour, labour is not good without forecast. I would not have my actions done without knowledge, nor against it.



IT is the folly of affection not to reprehend my erring friend, for feare of his anger: it is the abstract of folly, to be

be angry with my friend
for my errors reprehension. I were not a
friend, if I should see
my friend out of the
way, and not advise him :
I were unworthy to
have a friend, if hee
should advise mee (be-
ing out of the way) and
I bee angry with him.
Rather let me have my
friends anger than de-
serve it, rather let the
righteous smile mee
friendly by reproofe,
than the pretious oyle
of flattery, or conni-
vence, breake my head.
It is a folly to be ill-
will

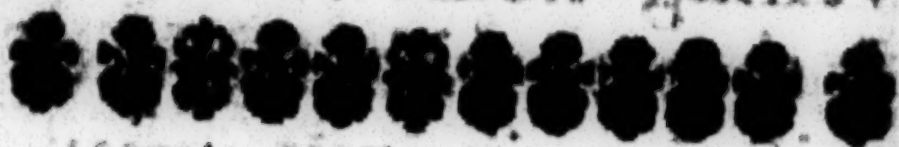
will, by giving a just
cause of hatred. I thinke
him a truer friend that
deserves my love, than he
that desires it.



When Children
meet with prim-
roses, nuts, or apples in
their way, I see those
pleasures are oftentimes oc-
casions to make them
loyter in their errands, so
that they are sure to have
their Parent's displea-
sure, and oftentimes their
late returne findes a
barr'd

barr'd entrance to their
home, whereas those
who meete with dan-
gers in the way, make
haste in their journey,
and their speede makes
them welcomed, with
commendation. Na-
ture hath sent mee a-
broad into the world,
and I am every day tra-
velling homeward: If
I meete with store of
miseries in my way,
discretion shall teach me
a religious haste in my
journey. And if I
meete with pleasures,
they shall please me
only by putting me
in

in minde of my pleasures at home, which shall teach me to scorne these, as worse than trifles. I will never more reckon a troublesome life, a curse, but a blessing. A pleasant journey is decreed bought with the losse of home.



When I see the fisher dight his hook. I think on Sathans subtle malice, who sugars over his poisoned hookes with seeming pleasures.

pleasures. Thus *Eves* apple was canded with divine knowledge, yee shall bee as Gods knowing good and evill. When I see the fish fast hang'd, I thinke upon the covetous Worldling, who leapes at the profit without considering the danger. Thus *Achan* takes the gold and the garment and ne're considers that his life must answer it. If Satan bee such a fisher of men, its good to looke before wee leape. Honey may bee eaten, so that wee take heede of the sting:

C

I

I will honestly enjoy my delights, but not buy them with danger.



I See, when I have but a short journey to travell, I am quickly at home, soone out of the painc of my travell, soone into the possession of my rest. If my life bee but my walke, and heaven my home, why should I desie a long journey? Indeed knowing my home so pleasant, I would not bee weary with a long walke.

walke, but yet the shorter my journey, the sooner my rest.



I Cannot see two lawyers worke at the pit, but they put mee in minde of the Pharisee and the Publican: the one casts his eye upward, whiles his actions tend to the pit infernall: the other standing with a dejected Countenance, whiles his hands and heart move upward. 'Tis not a shame to make
C 2 shew

shew of our profession,
 so wee truely professe
 what we make shew of:
 But of the two, I had ra-
 ther bee good, and not
 seeme so, than seeme
 good, and not be so. The
 Publican went home
 to his house rather
 justified then the Pha-
 risee.



When I thinke on
 the Eagles cary-
 ing up of the shell-fish in-
 to the ayre, onely to the
 end hee may breake
 him

him by his fall, it puts mee in minde of the diuels costly courtesies, who out of the bounty of his subtility, is still ready to advance us to destruction. Thus more then once, hee dealt with my Redeemer, no sooner had hee rais'd him to the top of an high pinnacle, but straight followes, *cast thy selfe downe*; and having placed him on an high mountaine, let him *fall downe* and hee shall bee largely rewarded with his owne. If advancement be so dan-

C 3 gerous,

gerous, I will take heed
of being ambitious. Any
estate shall give me con-
tent: I am high enough
if I can stand upright.



When I see leaves
drop from their
trees, in the beginning
of Autumne, just such
thinke I, is the friend-
ship of the world. Whiles
the sap of mainte-
nance lasts, my friends
swarme in abundance,
but in the winter of my
need, they leave me na-
ked.

ked. Hee is an happy
man that hath a true
friend at his need: but
he is more truly happy
that hath no need of his
friend.



I Should wonder, that
the unsatiable desires
of ambition can finde
no degree of content,
but that I see they seeke
a perfection of honour
on earth, when the full-
nesse of glory is onely
in heaven. The ho-
nour on earth is full of
degrees, but no degree

C 4 ad-

admits a perfection :
Whereas the glory of
heaven admits of de-
grees, but each degree
affords a fullnesse.
Heere, one may bee
lower then another in
honour, and yet the
highest want a glory:
There, though one
Starre differs from ano-
ther in glory, yet in the
fullnesse of glory they
all shine as Starres.
Heere the greatest may
want, there the least
hath enough: Heere, all
the earth may not bee
enough for one; There,
one heaven is enough
for

for all. LORD let
me rather be least there,
without honour here,
then the greatest here,
without glory there.
I had rather be a dore-
keeper in that house,
then a ruler in these
tents.



Vhen I see the hea-
venly Sun buried
under earth in the eve-
ning of the day, and in
the morning to find a re-
surrection to his glory,
Why (thinke I) may
not the sonnes of hea-
C 5 ven,

ven buried in the earth,
in the evening of their
daies, expect the mor-
ning of their glorious
Resurrection? Each
night is but the past-
dayes funerall, and the
morning his resurrecti-
on: Why then should
our funerall sleepe be
other then our sleepe at
night? Why should we
not as well awake to our
Resurrection, as in the
morning? I see night
is rather an intermission
of day, then a depriva-
tion, and death rather
borrowes our life of us
then robbs us of it.
Since

Since then the glory of
the Sunne findes a Re-
surrection, why should
not the sonnes of glo-
ry? Since a dead man
may live againe, I will
not so much looke for
an end of my life, as
waite for the comming
of my change.



I See, that candle yeelds
mee small bene-
fit at day, which at
night much steeds mee:
and I know, the cause
is not because the
candles light was lesse
at

at day, but because the daies light is lesse in the evening. As my friends love to mee, so mine to my friend may be at all times alike; but wee best see it, when wee most need it: and that, not because our love is then greater, but our want. Though then I welcome a courtesie according to my want, yet I will value a courtesie according to its worth. That my fortunes need not my friends courtesie, is my happinesse: should my happinesse sleight my friends

friends courtesie, 'twere
my folly.



I See that candle makes
small shew in the
day which at night
yeelds a glorious lustre,
not because the can-
dle has then more light,
but because the ayre
hath then more darke-
nesse. How prejudiciall
then is that ambition,
which makes me seeme
lesse then I am, by pre-
suming to make mee
greater then I should
be. They whose glo-
ry

ry things as the sparkes
amongst stubble, loose
their light, if compared
to the Sonne of glory.
I will not seat my selfe
higher then my place,
least I should be dis-
graced to an humility,
but if I place my selfe
lower then my seat, I
may be advanced to the
honour of, *friend sit
up higher.* I had rather
bee exalted by my hu-
mility, then be brought
low by my exaltation.



I See that candle which
 is as a Sunne in the
 darkenesse, is but
 as a darkenesse in the
 Sunne: the candle not
 more lightning the
 nights darkenesse, then
 the Sunne darkening the
 candles light. I will
 take heed then of con-
 tention, especially with
 great ones. As I may
 bee too strong for the
 weaker; so I must bee
 too weake for the stron-
 ger. I cannot so easily
 vanquish mine inferi-
 ors,

ors, but my superiors
may as easily conquer
me: I will doe much to
be at peace with all men,
but suffer much ere I
contend with a mighty
man.



I See when I follow
my shadow it flies me,
When I flee my shadow
it followes me: I know
pleasures are but sha-
dowes, which hold no
longer then the sun-shine
of my fortunes. Least
then my pleasures should
forsake mee, I will for-
fake

lake them. Pleasure most
flies me when I most fol-
low it.



IT is not good to
speake evill of all
whom wee know bad:
it is worse to judge evill
of any, who may
prove good. To speake
ill upon knowledge,
shewes a want of cha-
rity: to speake ill up-
on suspition shewes a
want of honesty. I
will not speake so bad
as I know of many:
I will not speake worse
then

then I know of any.
To know evill by
others, and not speake
it, is sometimes discre-
tion: to speake evill by
others, and not know
it, is alway dishonesty.
Hee may bee evill
himselfe who speakes
good of others upon
knowledge, but he can
never bee good him-
selfe, who speakes evill
of others upon suspi-
tion.



A Bad great one is a
great bad one. For
the greatnesse of an
evill man, makes the
mans evill the greater.
It is the unhappy pri-
viledge of authority,
not so much to act,
as teach wickednesse,
and by a liberall cruel-
ty, to make the offen-
ders sinne not more
his owne then others.
Each fault in a leader is
not so much a crime,
as a rule for error:
And their vices are
made,

made, (if not warrants,
yet) presidents for
evill. To sinne by pre-
scription, is as usuall as
damnable: and men run
poast in their journey,
when they goe to the
divell with authority.
When then the vices
of the rulers of others,
are made the rules for
vices to others, the
offences of all great
ones must needs bee the
greatest of all offences.
Either then let me bee
great in goodnesse, or
else it were good for
mee to bee without
greatnesse. My owne
finnes

sinnes are a burthen too
heavie for mee, why
then should I lade my
selfe with others offen-
ces.



TO speake all that is
true, is the property
of fooles: to speake
more then is true, is
the folly of——too
many. He that spends
all that is his owne,
is an unthrifty prodi-
gall: Hee that spends
more then his owne,
is a dishonest unthrif:
I may sometimes know
what

what I will not utter,
I must never utter what
I doe not know. I
should be loath to have
my tongue so large as
my heart, I would
scorne to have my
heart lesse then my
tongue. For if to
speake all that I know,
shewes too much folly,
to speake more then I
know shewes too little
honesty.



IT is the ambitious
folly of too many, to
imitate

imitate rather greatnesse
then goodnesse. They
will sooner follow the
example of their Lord,
then the precepts of
their GOD. I will al-
way honour goodnesse,
I will onely imitate
goodnesse: and rather
doe good without a
patterne, then com-
mit evill in imitation.
'Tis better to be saved
without a president,
then to be damned by
example.

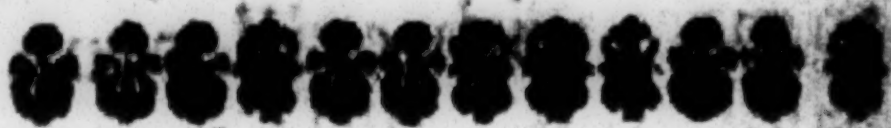
There



THere is no security
in evill societie,
where ~~the~~ good are of-
ten made worse, the bad
seldome better: For
it is the peevish industry
of wickednesse, to
finde, or make a fel-
low. 'Tis like, they
will bee birds of a fea-
ther, that use to flocke
together. For such com-
monly doth their con-
versation make us, as
they are with whom
wee use to converse.

I cannot be certaine, not
to meet with evill com-
pany, but I will be care-
full, not to keepe with
evill company. I would
willingly sort my selfe
with such, as should
either teach, or learne
goodnesse: and if my
companion cannot make
me better, nor I him
good, I will rather leave
him ill, then hee shall
make me worse.

De To



TO teach goodnesse
is the greatest praise,
to learne goodnesse, the
greatest profit. Though
hee bee wisest that can
teach, yet he that doth
learne is wiser. I will
not therefore be unwill-
ing to teach, nor a-
shamed to learne. I
cannot bee so ignorant,
but I may teach some-
what, nor so wise but I
may learne more. I will
therefore teach what I
know, and learne what
I know not. Though
it

it bee a greater praise to
teach, then to learne, yet
it is a lesser shame to
learne then to be igno-
rant.



AS there is a misery in
want, so there is a
danger in excesse. I
would therefore desire
neither more nor lesse,
then enough. I may as
well die of a surfet, as of
hunger.

D a It



IT is the apish nature
of many, to fol-
low rather example
then precepts : but it
would bee the safest
course of all, to learne
rather by precept then
example. For ther's
many a good Divine
that cannot learne his
owne teaching. It is
easier to say this doe,
then to doe it. When
therefore I see good
doctrine with an evill
life, I may pittie the
one, but I will practise
onely

only the other. The
good sayings belong to
all, the evill actions only
to their authors.



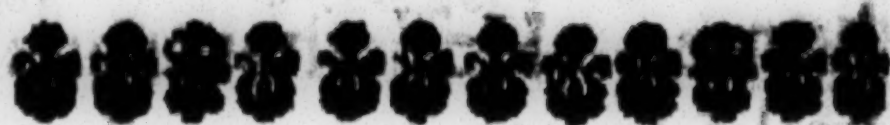
There are two things
necessary for a Tra-
veller, to bring him to
the end of his journey:
a knowledge of his way,
a perseverance in his
walke. If hee walke
in a wrong way, the
faster hee goes the fur-
ther he is from home;
if hee sit still in a right
way, he may know his
home, but ne're come

D 3 to

to it : Discreet stayes
make speedy journeyes.
I will first then know
my way, ere I begin
my walke: the know-
ledge of my way is a
good part of my jour-
ney. Hee that faints
in the execution looseth
the glory of the action.
I will therefore not one-
ly know my way, but
also goe on in my way:
I had rather my jour-
ney should want a be-
ginning, then come to
an untimely end. If
heaven bee my home,
and **C H R I S T** my
way, I will kearne to
know

know my way, ere I
haste to travell to my
home. Hee that runs
hastily in a way hee
knowes not, may come
speedily to an home he
loves not. If CHRIST
be my way, and heaven
my home, I will ra-
ther indure my painefull
walke, then want my
perfect rest. I more
esteeme my home then
my journey; my actions
shall bee led by know-
ledge, my knowledge
be followed by my acti-
ons. Ignorance is a bad
mother to devotion, and
idlenesse a bad steward to

to knowledge,



I Cannot but wonder
at the folly of those
hearts, who are like
to kill themselves with
the feare of dying,
making the newes of
an insuing mischiefe, a
worse mischiefe then
that they have newes
of: whereas the fore-
knowledge of an ap-
proaching evill, is a
benefit of no small
good. For if it can-
not reach us to pre-
vent it by providence,
it

it may shew us, how
to sustaine it by pa-
tience. I may grieve
with the smart of an
evill, as soone as I feele
it : But I will not
smart with the griefe
of an evill as soone as
I heare of it. My evill
when it commeth may
make my griefe too
great, why then should
my griefe before it
comes make my evill
greater?

D 5 As



AS I see in the body,
so I know in the
soule, they are oft most
desperately sicke, who
are least sensible of their
disease: whereas hee
that feares each light
wound for mortall,
seekes a timely cure,
and is healed. I will
not reckon it my hap-
pinesse, that I have ma-
ny sores, but since I
have them, I am glad
they greeve mee. I
know the cure is not
the more dangerous,
be-

because my wounds are
more grievous; I should
be more sicke if I plained
lesse.



IT is one, not of the
least evils, not to avoid
the appearance of evill,
which oft makes the
innocent justly punished
with undeserved suspiti-
on. I would desire to
bee thought good, but
yet I had rather be so.
It is no small happineffe
to be free from suspici-
on, but a greater to
bee void of offence. I
would

would willingly be neither evill nor suspected: but of the two I had rather bee suspected and not deserve it, then deserve evill and not be suspected.



I know but one way to heaven, I have but one Mediator in heaven, even one Christ: and yet I heare of more Wayes, more Mediators. Are there then more Christs? *Are the Lords waies as your waies* that we must goe to the King of heaven as unto

unto a King on earth?
Or if wee must, yet if
my King bid me come
shall I send an other?
If he bid me come un-
to him, shall I goe un-
to another? If he bid
me aske for peace onely
in the name of the Prince
of peace, why should I
mention the Lady Ma-
ry? If I shall be heard
onely in the name of his
Sonne, why should I use
the name of his ser-
vants? Were it a want
of manners, or a want
of obedience to come
when I am bid? Is ano-
ther better, or am I too
good

good to goe in mine
owne errands to the
Almighty? Because the
Sonne was worse used
then the servants on
earth, shall the servants
therefore bee sooner
heard then the Sonne in
heaven? There are still
unjust Husband-men in
the Lords vineyard, who
not onely abuse the ser-
vants, but kill againe the
Sonne, and rob him of
his due inheritance.
When the Lord there-
fore of the Vineyard
commeth, what will he
doe to these Husband-
men? I doe not envie
your

your glory yce Saints
of G o d, yet I will
not attribute the glory
of my G o d to his
Saints. How shall my
G o d glorifie me, if
I should give his glory
to another?



TO be without passion
is worse then a beast,
to be without reason, is
to be lesse then a man.
Since I can be without
neither, I am blessed, in
that I have both. For,
if it be not against rea-
son to be passionate, I will
not

not be passionate against reason. I will both grieve and joy, if I have reason for it, but not joy nor grieve above reason. I will so joy at my good as not to take evill by my joy: so grieve at any cvill as not to increase my cvill by my griefe. For it is not a folly to have passion, but to want reason. I would bee neither senselesse, nor beastly.

It



IT is the folly of wit
in some to take paines
to trimme their labours
in obscurity. It is the ig-
norance of learning in
others, to labour to de-
vest their paine by
bluntnesse; the one thin-
king hee never speakes
wisely, till he goes be-
yond his owne, and all
mens understandings :
the other thinking hee
never speakes plainly,
till hee dive beneath the
shallowest apprehensi-
on, I as little affect cu-
riosity

riosity in the one, as I care for the affectation of baldnesse in the other. I would not have the pearle of heavens Kingdome so curiously set in gold, as that the art of the workeman should hide the beauty of the jewell : nor yet so sleightly valued, as to bee set in lead : or so beastly used as to be flubbered with dirt. I know the pearle (how ever placed) still retaines its vertue, yet I had rather have it set in gold, then seeke it in a dung-hill. Neat apparell is an ornament

namment to the body, but
a disgrace, if either proud
or slovenly.



I See corruption so
largely rewarded, that
I doubt not, but I should
thrive in the world,
could I get but a dis-
pensation of my con-
science for the liberty
of trading. A little flat-
tery would get mee a
great deale of favour,
and I could buy a world
of this worlds love, with
the sale of this little tri-
fle *Honesty*. Were this
world

world my home, I might perhaps be trading: but alas, these merchandize yeeld lesse then nothing in heaven. I would willingly be at quiet with the world, but rather at peace with my conscience. The love of men is good, whiles it lasteth, the love of **G o d** is better being everlasting. Let me then trade for those heavenly merchandize: if I finde these other in my way, they are a great deale more then I looke for, and (wihin little) more then I care for.

As



AS faith is the evidence of things not scene: so things that are scene are the perfecting of faith. I beleeve a tree wil be greene, when I see him leavelesse in winter; I know he is green when I see him flourishing in summer. It was a fault in *Thomas* not to beleeve till he did see. It were a madnessse in him not to beleeve when hee did see. Beleeve may sometime exceed reason, not oppose it, and faith bee often above

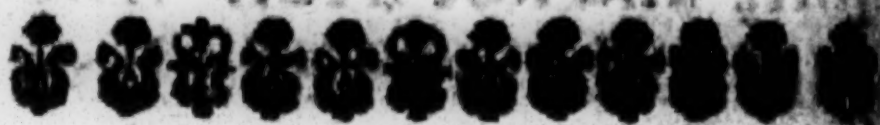
above sense not against it. Thus whiles faith doth assure mee that I eate **CHRIST** effectually, sense must assure me that I taste bread really. For though I oftentimes see not those things that I beleeve, yet I must still beleeve those things that I see.



THere is none so innocent, as not to be evill spoken of, none so wicked as to want all commendation. There are too many who condemne the
just

ust, and not a few who
justifie the wicked. I oft
heare both envy and flat-
tery speaking false-hoods
of my selfe, to my selfe,
and may not the like
tongues performe the
like taskes of others to
others? I will know o-
thers by what they doe
themselves, but not learn
my selfe by what I heare
of others. I will be care-
full of mine own actions,
not credulous of others
relations.

The



THe Crosse is but a
signe of **C H R I S T**
crucified, **C H R I S T**
crucified the substance,
of this Crosse. The
signe without the sub-
stance is as nothing,
the substance without
the signe is all things. I
hate not the signe,
though I adore but the
substance. I will not
blaspheme the Crosse
of **C H R I S T**, I will not
worship but **C H R I S T**
crucified. I will take
up my Crosse, I will love
my

my Crosse, I will beare
my Crosse, I will imbrace
my Crosse, yet not adore
my Crosse. All knees
shall bend in reverence
to his name, mine never
bow in Idolatry to his
image.



IT is the nature of
man to be proud, when
man by nature hath
nothing to be proud of.
Hee more adorneth
the Creature, then hee
adoreth the Creator:
and makes, not onely
his belly his god,
E but

but his body. I am
ashamed of their glo-
ry, whose glory is
their shame. It nature
will needs have mee to
bee proud of some-
thing, I will bee
proud onely of this,
that I am proud of no-
thing.



AS the Giver of al-
things, so, each re-
ceiver loveth a cheere-
full giver. For a bar-
gaine is valued by the
worth of the thing
bought, but a gift by the
minde

minde of the party gi-
ving: which made the
widowes mite of more
worth, then the riches
of *superfluitie*. I see
then, hee gives not best
that gives most, but he
gives most, that gives
best. If then I cannot
give bountifully, yet I
will give freely, and
what I want in my
hand, supply by my
heart. Hee gives well,
that gives willingly.

E a n d I



I See at a Feast, that
 Others feed heartily
 on that dish which
 perhaps, would not
 suite with my appetite,
 whilest I make as good
 a meale on those cates,
 that perhaps their pa-
 lates would not relish.
 I will not therefore
 thinke I doe well
 because my actions
 please not others, nor
 bee confident that my
 actions are good, be-
 cause my doings please
 my selfe : but be
 more

more carefull to provide what is good at a feast, then what's delightfull: and more study to expresse what is honest in my actions, then what's pleasing. So, if sicke stomackes cannot relish my sound meates, the fault shall light on their ill appetites: and if unseasoned judgements like not my honest intentions, the fault shall fall on their ill relished apprehensions. It would please mee well to have praise when I deserve it;

E 3 but

but joy mee more to
deserve praise when I
have it.



FINIS.



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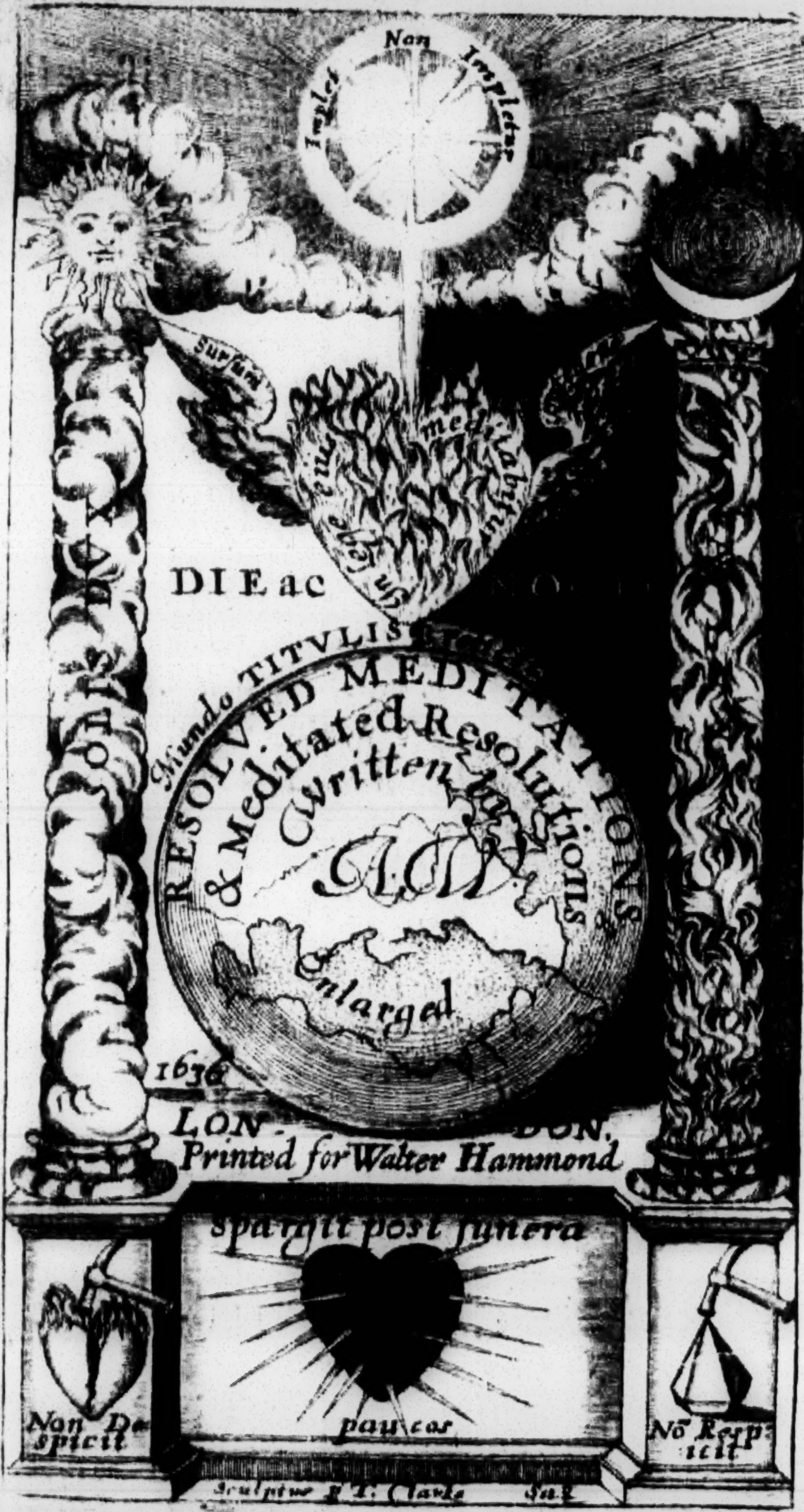
*A briefe Elogium upon this Author,
and his pious Meditations, with allusion
to this Emblematicall Frontispiece,
by G E O: W I T H E R.*

INflam'd with Love, and winged with Desire,
This pious Heart, in life-time, did aspire
Above the world; and with a true delight,
Enjoy'd the Day-time, and emplot the Night,
In climbing nearer to that THREE-IN-ONE,
Who filleth all things, and, is filld of none.

The LAMP's mysterious Night, the GOSPEL's day
AFFLICTIONS Moone-shine, and, the Sunne-ray
Of prosperous HOPES, did li nit out that path,
Through which, his Contemplation mounted hath,
And, up above their COLUMNS, made him rise,
A pleased, and a pleasing Sacrifice

From out of his dead Embers, taked were
A few quick Sparklings; which, have kindled, here,
These Papers; and, were left behind, to shew
Which way, his well-disposed SPIRIT flew:
And, that their FLAME, to others, may derive
The light, and heat, of this CONTEMPLATIVE.

Accept (as GOD hath done) this Broken-heart:
For, ev'ry parcell, yeelds (from ev'ry part)
A bright-reflection of his living-Graces,
In just so many perfect Looking-glasses,
As here are Peeces; and, yee may by the e,
Put on faire VERTUES dressings, if you please.



Superum



DIE ac

RESOLVED & Meditated Resolutions
Written for the Use of the World
Enlarged
LONDON 1636
Printed for Walter Hammond

spargit post funera



paucos

Non Despicit

No Respicit

Sculptus p. T. Clarke

Loquela Emblematici Frontispicii,
in obsequium Inventoris & piam Au-
thoris memoriam suggesta.

Accensus radijs, zeloq; agitante levatus,
In cælum geminis, flammâ ocyus, evolat, alia
igne rapax. Animus; mundi q; nitentia tangit
Lumina, Nubigenis, variata, & nixa, Columnis,
Sursum contendens, summæq; Volumina Legis
Secum, adamanda, verenda, Dieq; ac Noë revolvit.
Hæc, alto sensu: Mundo, TITULISq; relictis.

Non illum, DUX SOLIS, amariq; arbiter Ortus
Despicit, afflictum: cum mens divulsa fatiscit,
Corda q; dividuo perumpit Malleus iclu.

Si silices gestat, solidoq; Adamante rigesceus
Effugit insultus, & sævi verbera motus;
LUNÆ LUX, illum non respicit, alma rigorem.

Hic, fractum COR. Lector, habes, penetrabile serene
Mentis, & innocue; per quod, post funera paucos
Nunc spargit radios animi vigor ultimus, ardor
Verus, & instanti duplicata potentia morte.

Colligat hos, rapiatq; in concava pectora Candor
Lucidus ingenij; deducetq; æthere flammæ,
Concipietq; novos æterni luminis ignes.

GVLIEL. HAYDOCK.



TO THE
VERTVOVS

and Religious Gentle-
woman my much este-
med friend Mistrisse ANNE
ASHTON, be health and
happinelle heere and
hereafter.

Worthy Mistrisse,



HE ac-
knowledge-
ment of your
favours shal
be my meaneſt thanks,
and

The Epistle

and to thanke you for
those favours, must bee
my best acknowledge-
ment. I can doe no
more, I will doe no
lesse. Nor have I any
better meanes to shew
my owne living grate-
fullnesse, then by cou-
pling it with my dead
Sons thankfullnesse, and
by reviving his, to en-
liven my owne, and to
testifie both to posterity,
by this small memoriall.
Neither is it unsutable
that

Dedictory.

that his study should
yeeld some matter of
thankfullnesse after his
death, who in his life
time studied to be thank-
full to you his most de-
serving friend. Which
gave me (his sad father)
a fit hint to dedicate
these his last Medita-
tions to your selfe, to
whose name and worth,
he meditated and inten-
ded, to raise a fairer
Monument, had hee li-
ved. This prevented,
what

The Epistle

what remaineth, but
that this remnant
cloathe his thankfulness
as farre as it can, and
supply the necessitated
defect of his uneffected
purpose. These collected
out of loose papers, seeme
to bee wrought in some
sodaine temperate heate
of his bonest fantasie,
and hammered on the
anvill of objected occasi-
ons, and being forged
roughly into these
shapes, were cast a cool-
ling

Dedictory.

ling into the next paper
that came to hand: and
so wanting filing and
polishing, must crave
pardon for their ruder
forme. They assume
their greatest worth and
value from your courte-
ous acceptance, and ac-
compt it their chiefest
happinesse, if, for them,
you love his memory
while you live, who en-
deavoured to make
yo^r memory out-live
your selfe. This if you
deigne

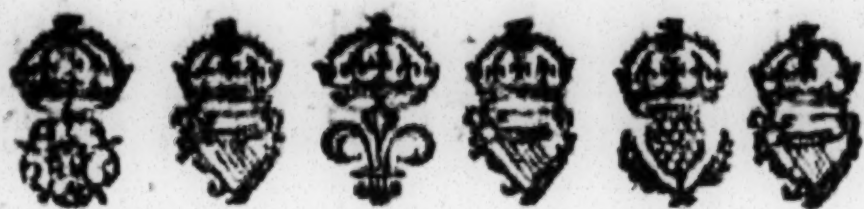
The Epistle, &c.

*deigne to doe you shall
much comfort the sad-
nesse of*

Your assured and

devoted friend

Arthur Warwick.



RESOLVED

Meditations

A N D

P R E M E D I T A T E D

Resolutions.

The Second part.



When one as-
cends from
the ground
to an higher
roome, I observe with
what

what contempt hee insults and tramples on the staires by which hee riseth, and how he first and most durteth that step by which hee first stepped from the durt. Which putteth mee in minde of the practice of the aspiring ambitious, who, to get up to their wished height of honour, bedurt with scorne, and neglect those by whose shoulders they were first mounted, and exalted. I hate that ambition which inforceth ingratitude; which, being
the

the basest of vices, cannot but soyle, and disgrace a man graced with such honours. I am not preferr'd with honour, if debased with ingratitude.



HE that will not bee perswaded to leape downe from an high chamber at once, cometh willingly downe by the stayres: and yet the declining degrees of his winding descent make it not lesse downward to him, but lesse per-

perceived of him. His leape might have brought him downe sooner, it could not have brought him down lower. As I am then fearefull to act great sinnes, so I will bee carefull to avoid small sinnes. Hee that contemn's a small faule commits a great one. I see many drops make a shower: and what difference is it, whether I bee wet either in the raine, or in the river, if both be to the skinne? There is small benefit in the choyce, whither we

we go downe to Hell by
degrees or at once.



TH E gentle and
harmlesse sheepe
being conscious of their
owne innocency, how
patiently, how quiet-
ly, do they receive the
knife, either on the al-
tar, or in the shambles?
How silently and un-
daunted doe they meet
death and give it en-
trance with small resi-
stance? When the fil-
thie loathsome and
harmefull swine roare
horribly

horribly at the first handling, and with an hideous crying reluctancy, are haled, and held to the slaughter. This seemes some cause to me, why wicked men (conscious of their filthy lives, and nature) so tremble at the remembrances, startle at the name, and with horreur roare at the approach of death: when the godly quietly uncloathe themselves of their lives, and make small difference twixt a naturall nights short sleepe, and the long sleepe of nature.

nature. I will pray not to come to an untimely violent death, I will not violently resist death at the time when it commeth. I will expect and waite my change with patience, imbrace it with cheerefullnesse, and never feare it as a totall privation.



IT is no small fault to be bad, and seeme so: it is a greater fault to seeme good, and not bee so: The cloake of dissimulation is a maine part

part of the garment spotted
ed with the flesh. A
vice thus covered is
worse then a naked of-
fence. There is no diuell
to the Hypocrite.



Vhen I see the
Larkes day-net
spread out in a faire
morning, and himsele
whirling his aificiall
motion, and observe
how by the reflecting
lustre of the Sunne on
the wheeling instru-
ment, not onely the
merry lark, and feare-
full

Meditations.

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full Pigeon are dazeld,
and drawne with admi-
ration ; but stowter
birds of prey, the swift
Merlin, and towring
Hobby are inticed to
stoope, and gazing on
the outward forme, lose
themselves. Methinks
I see the diuels night-
nets of inticing harlots
fully paraleld , spread
out for us in the vigour
of our youth ; which
with rowling eyes
draw on the lustfull-
nesse of affection, and
betray the wantonnesse
of the heart, and with
their alluring glances
F often

often make to stoope
within danger of their
fatall nets, not onely
the simple and carelesse,
but others also, men
otherwise wary and
wise: who comming
within the pull of the
net lie at the mercy of
that mercilesse fowler,
to their certaine de-
struction. Hence I re-
solve when I see such
glasses, to shunne such
motions, as assured that
those glasses have nets
adjoyning; those nets
a fowler attending; that
fowler a death prepa-
red for me, then which

I cannot die a worse.
I may by chance, I
must by necessity, at
sometime come within
their view: I will at no
time come within their
danger. I cannot well
live in this world, and
not see them at all, I
cannot live well in this
world, nor at all in the
better world, if I bee
caught in their fatall
nets.

F 2 There



THere be that make
it their glory to
feed high, and fare
deliciously every day, and
to maintaine their bo-
dies elementary, search
the elements, the earth,
sea, and aire, to main-
taine the fire of their
appetites. They that thus
make *their bellies their*
gods, doe make *their*
glory their shame. I di-
staste a sordid diet as un-
wholesome, I care not
to taste and feed on va-
riety of delicacies as un-
healthfull.

healthfull. Nature contented with a few things is cloyed, and quelled with over-many: and digestion her cooke employed in the concoction of so much variety at once, leaves the stomacke too fowle a kitchin for health to abide in. Since then so to feed may the sooner end my life, and the end of my life is not so to feede, I will be taught by *Grace* not to live to eat, but eat to live; and maintaine health by a competent diet, not surfet with excesse.



HE that too much
Admires the glory
of a Princes Court,
and drawne up thither
(by his ambition) thinks
high places to bee the
highest happinesse; let
him view the foggie
mists, the moist va-
pours, and light exha-
lations drawne up from
the earth by the attra-
ctive power of the glo-
rious Sunne-beames :
which when they are
at highest, either spend
themselves there in por-
tending

rending meteors, to o-
thers terrour and their
owne consumption ;
and elther by resolu-
tion are turned into
paine, or congelation
unto hayle or snow,
which sinke lower in-
to the earth at their fall,
then they were at their
ascending. For my part,
I may admire such a
glowing coale. I will
not with the Sayer kiffe
it. As I thinke not
the least and last praise
to please Princes; so,
I know, it is not the
least danger of times to
live with them; p^{ro}u^{er}

a love, proud a fulmine.
Hee presumes too much
of his owne brightnesse
that thinkes to shine
cleere neere the Sunne;
where, if his light bee
his owne, it must be
obscured by compari-
son; if borrowed from
the Sunne, then is it
not his, but anothers
glory. A candle in the
nights obscurity shewes
brighter than a torch
at noone-day. And
Caesar thought it a grea-
ter glory to be the first
man in some obscure
towne, than the second
man in Rome the
head

head City of the world.



IT is a common custom (but a lewd one) of them that are common lewd ones, by custom, to wound the fame, and taint the reputation of their neighbours with slanders; and having no lesse impotency in their tongues, than impurity in their hearts, forme both opinions and censures according to the mould of evill in themselves. And this they

E 5 do,

doe, either with the Lapwing to divert, by their false cries, the travelling stranger from finding the nest of their filthinesse, or with the curtold Foxe in the fable, to endeavour to have all Foxes cut-tayld: or, with the fish Sepia, to darken with the pitchie inke of aspersions, all the water of the neighbourhood, that so themselves may scape the net of Censure, justly cast to catch them. Or else, to have themselves thought as good as any other, they will not have

have any thought good,
~~that will scarce them.~~
 I will therefore suspect
 him as I scarce honest,
 who would (with a slan-
 der) make me suspect
 an other as dishonest.
 I will not presently dis-
 respect him as dishonest,
 whom a lewd person
 dishonesteth with suspi-
 tion. The devil is not
 more black-mouth'd
 then a slanderer; nor a
 slanderer lesse malicious
 then the devil. ~~and~~
~~his great glibness~~
~~and too often bound~~
~~not to speak I~~ When
~~from guilt ydelted as~~
 201



When I see the
 Sun rising from
 the East in glory, like
 a gyant ready for the
 course, within an houres
 space obscured with
 mists, darkned with
 clowds, and sometimes
 eclipsed with the
 Moones inferiour bo-
 dy : and however,
 without these, after
 noone declining, de-
 scending, setting, and
 buried under our ho-
 rizon; I seeme to see
 an earthly King moun-
 ting

ting his throne in glory, yet soene clouded with cares, and feare of dangers : sometime darkned in honour by the malicious envy of his subjects ; sometimes eclipsed in his dominions by the interposition of forraigne powers ; and however, without these, in a short time descending and setting at the evening of his life, and seldome passing the whole day thereof in perfect continuall glory. Then thinke I, O the odds of comfort in that heavenly

ly and these earthly king-
domes; O the comfort
of this odds; There
each Saint is a glorious
King; each King hath his
incorruptible Crowne;
each Crowne a bound-
lesse, fearelesse, endlesse
Kingdome. Let mee
strive for the glory of
such a Kingdome onely,
which is a Kingdome of
such glory.

*Felices anime quibus
hæc cognoscere sole,
In quodam superam
scandere cuncta fruit
glory. O I think
I should be in that heaven*



THE Lawes in
 themselves are the
 scales of justice, the
 wronged poore-mans
 shelter, the pillars of
 the Common-wealth :
 but the abused practice
 makes those scales un-
 equall, that poore-mans
 shelter a mans poore
 shelter for his wrongs.
 The prooffe of this, ap-
 pears with the Iuries
 at the Assises in their
 proofes : when one
 may often discern *per-
 jury* usher in the evidence
 to

to the jury, and injury follow with the verdict. I admire with reverence the justice and wisdom of the Lawes: I deplore with compassion the abused practice of the Lawes, and resolve, rather to beare with patience an hayle-shower of injuries, than to seeke shelter at such a thicket, where the brambles shall plucke off my fleece, and doe me more hurt by scratching, than the storme would have done by hayling. I care not for that physicke, where the remedy

dy is worse then the disease.



How cunningly doth the Prince of darkness take on him the forme of an Angell of light? How often have seeming-saints proved divels? even in those things (lightly) most faulty, which they make a shew of being most free from: Some more proud of being thought plaine, then a flaunting gallant in his new fashion. Others refusing a deser-

deserved commendation, onely with a desire to bee commended for refusing it. The one hating pride with a more proud hatred, the other shunning praise with a greater vaine glory. It is bad to have vices, worse to dissemble them. Plato possessed his rich bed with lesse pride (then) Diogenes trampled on it.



I Meet sometimes with
Men whose crazed
braines seeme foldered
with quick-silver; whose
actions straine run one-
ly in odd crotchets;
whose judgements be-
ing hood-winkt with
their owne opinion, and
passion, admit of nought
for reason, but what
their unreasonable selfe-
will dictates to them.
And then what they
will doe, they will doe;
and doe it they will
with that torrent of
vio.

violence, that overturnes
all obstacles of counsell,
which crosse their cour-
ses. From these I will
learne not to make *Will*
my Coach-man, unlesse
Reason runne before to
shew the way: And if
my action must passe
by the waters of uncer-
taine danger, of all vessels
I will not use the *whirry*.
As floath seldome brin-
geth actions to good
birth: so hasty rashnesse
alwaies makes them
abortive, ere well for-
med.

As



AS in virtues, hee
that hath one, hath
all: so in vices he that
hath one hath seldome
one alone. He that will
steale, must lie; and hee
that will steale, and lye,
will sweare his lye; and
so easily skrue himselfe
up to perjury. Hee that
will be drunke, what
will he not be, when he
is drunke? and being
slipt downe from the
top of reasonable sense,
where stoppeth he from
tumbling downe into a
beastly

beastly sensuality? I will therefore *give the water no passage no not a little,* least it make a breach, and that breach let in an inundation to drowne the sweet pastures of my soule. I see the diuels claw is an entering wedge, to let in his foot; that foot, his whole body. I will bee carefull to set a *watch* and *keepe the door*, that sin may have no admittance. I cannot be too carefull, so it bee to the purpose; it cannot be to the purpose, if it be too little.

That



That the voice of the
common people is the
voice of GOD, is the
common voice of the
people; yet it is as full
of false-hood, as com-
monnesse. For who sees
not that those blacke-
mouth'd hounds, upon
the meere sent of opi-
nion, as freely spend
their mouths in hun-
ting Counter, or like
Acleons dogges in cha-
sing an innocent man to
death, as if they fol-
lowed the chase of truth
it

it selfe, in a fresh sent
Who observes not that
the voyce of the people,
yea of that people that
voyced themselves the
people of God, did pro-
secure the God of all
people, with one com-
mon voyce, *he is worthe*
to die. I will not therefore
ambitiously begge their
voyces for my prefer-
ment; nor weigh my worth
in that *uneven ballance*, in
which a feather of opi-
nion shall be moment e-
nough to turne the scales,
and make a light peece
go currant, and a currant
peece seeme light.

There



There are many sort
of men which are
kind to men to mee,
when they expect some
kindnesse from me;
who have their hands
downe to the ground
in their salutations;
when the ground of
their salutations is to
have a hand at me, in
some commodity. But
their lowly ends are
served, their kindnesse
hath its end at once.
And then it seemes
strange to me, how

G strange

strange they will seeme
to grow to mee; as
if the cause (their desire)
being removed, the effect
(their courtesie) must
straight cease. I will not
acknowledge such my
friends, but their owne;
and when ever I see such
insinuating palpation, I
will bethinke me what
the authors would have
of me. And, with a thrif-
ty discretion, rather de-
ny such their requests,
then in a prodigall kin-
des become th^r friend,
more then mine owne.



I See a number of gal-
lants every where,
whose incomes come
in yearely by set num-
bers, but runne out dai-
ly, fans number. I
could pity the cases of
such brave men, but
that I see them still in
brave cases. And when
I see them often foxed,
me thinke the Proverbe
iutes those lutes, *What
is the fox but his case?*
I should thinke them to
bee *Entrapellus* his ene-
mies, whom he cloathed
G a richly

richly to make them
spend freely, and grow
debothed. I will do
those men right, and
wonder at them, be-
cause they desire it. I
will not wrong my
selfe to envie at them,
because they deserve it
not, nor to pity them,
because they scorne it.
I know that gorgeous
apparell is an ornament
to grace the Court, for
the glory of the King-
dome, but it is no orna-
ment usefull in the King-
dome of *Grace*, nor
needfull in the King-
dome of *Glory*. A rich
coate

coate may be commendable in the *Accidents* of *armory* onely, but it is not the onely substance of a commendable Gentleman. I will value the apparell, by the worthinesse of the wearer; I will not value the worthinesse of the wearer, by the worth of his apparell. *Adam* was most gallantly appareled, when he was innocently naked.



TH E men of most credit in our time, are the usurers. For they credit most men: And though their greatest study bee *security*, yet it is usually their fortune to be fullest of *care*. Time is pretious to them: For they thinke a day broke to them, is worth a broke age from their creditor. Yet this they finde by use, that as they have much profit by putting out, so must they have much

much care to get it in.
For debtors are of
Themistocles his minde,
and take not so much
care how to repay all, as
how they may not pay at
all their creditors, and
make this their first
resolution, how they
may make no resolution
at all. I envy not there-
fore the Usurers gaires,
but considering they (as
Merchant-adventurers)
send abroad their estates
in uncertaine vessels,
sometime into the bank-
rupt rivers of prodigali-
ty, and unthriftinesse,
sometimes into the seas

of casualties, and misfortunes, that many times their principall comes short home, but thinke, with my selfe, Let them gaine much by the adventure, that adventure so much to gaine. I will make this use of those uses, as to claime no interest in their gaines, nor to owe any thing to any man but love. If I lend where need is, and receive my principall again, I will accompt that my principall gaine, and thinke my courtesie but a commanded charity.

In-



Ingratitude is the character of an ill nature in our selves , a canker of friendship with others , and the very poyson that kills charity in the embryo , being but newly conceived in the pregnant mindes of good men , and causing an abortion of liberality , ere it comes to its intended birth. For who will sow those barren sands, where hee knowes hee must not onely not expect

G 5 pect

pect a good harvest, but
bee sure to loose his
seed and labour? Yet
in these times what is
more common or more
practised then this ingra-
titude? For in recei-
ving benefits, who will
not (with *Euclio* in *Plau-*
tus) finde a third hand
to reach out to take
them? But in requi-
ting, who is not more
maymed then the sta-
tua's of *Mercury*, which
Alcibiades so mangled
that he scarce left them
a finger to point out
the way to travellers?
It is ten to one, but we
all

all desire to be cured of the leprogies of our wants : yet scarce one of ten of us returnes, to give thanks for the cure. I will not think my selfe so enriched by receiving a courtesie, as ingaged to be thankful for it. I am not left a free man at my liberty, by taking a mans free liberality : but I sell my freedom for his benefits. I cannot deserve to be gracious with my friend, if, with the *Graces*, I looke not with two faces backe to requite,
as

as well as with one forward to receive.



I Will not much commend others to themselves, I will not at all commend my selfe to others. So to praise any to their faces, is a kinde of flattery & but to praise my selfe to any is the height of folly. Hee that boasts his owne praises, speakes ill of himselfe, and much derogates from his true deserts. It is worthy of blame to affect

affect commendation.



Merily and wittily
 said *Plantus*, that
 was one of the merry
Wits of his time, I
 would (said hee) by my
 will have tale-bearers
 and tale-hearers puni-
 shed the one hanging
 by the tongue, the o-
 ther by the cares. Were
 his will a law in force
 with us, many a tatling
 gossip would have her
 vowels turned to mutes,
 and bee justly tongue-
 tied that desires to bee
 tied

tyed by the teeth at your
table : wherewith *Tbo-*
minus his tooth she
gnaweth on the good-
name of her-neighbour :
And many a hungry
Paret whose belly is his
arts-master would cease
to second his *ave* to his
Lord with depraving
tales called *newes*, and
make his *grace* after din-
ner the disgrace of some
innocent: And most men
would give them course
entertainment, that come
to entertaine their eares
with discourse of defa-
mative reports. I will be
silent and barren of dis-
course

course, when I chance to
heare a tale, rather then
go with child therewith,
till anothers eares be my
mid-wife, to deliver me
of such a deformed mon-
ster. I may heare a tale of
delight, & perhaps smile
at an innocent jest, I will
not jest, nor joy at a tale
disgracing an innocent
person.



V When I see a gal-
lant ship well
rigged, trimmed, tack-
led man'd and muni-
tion'd with her top and
top-gallant, and her
spread

spread sayles proudly
swelling with a full gale
in faire weather, putting
out of the haven into
the smooth maine, and
drawing the spectators
eyes, with a well wi-
shing admiration, and
shortly heare of the
same ship splitted against
some dangerous rocke,
or wracked by some dis-
asterous tempest, or
funke by some leake
sprung in her by some
accident, me seemeth
I see the case of some
Court-favourite, who
to day like *Sejanus* da-
zeleth all mens eyes
with

with the splendour of
his glory, and with the
proud and potent beake
of his powerfull pro-
sperity cutteth the
waves and ploweth
through the prease of
the vulgar, and scor-
neth to feare some re-
mora at his keele below,
or any crosse-winds
from above, and yet
to morrow on some
stormes of unexpected
disfavour, springs a
leake in his honour,
and sinkes on the Syrtes
of disgrace, or dashed
against the rocks of d.
pleasure is splitted and
wrack'd

wrack'd in the *Caribdis*
 of infamy, and to con-
 cludes his voyage in
 misery and misfortune.
 I will not therefore ad-
 venture with the greedy
 shepheard to change my
 sheepe into a ship of ad-
 venture, on the sight of a
 calme sea.

*Vt pelago suadente etiam
 retinacula solvas,
 Multa tamen latus tristia
 pontus habet.*

I will study to deserve
 my Princes favour, I
 will not desire to be a
 Princes favourite. If I
 fall whence I am, I can
 raise my selfe, but to
 b

bee cast downe thence
were to be crushed with
a desperate downe-fall. I
preferre a mediocrity
though obscure yet safe,
before a greater eminen-
cy with a farre greater
danger.



VWhen a storme
drives mee to
shelter mee under a
tree, I finde that if the
storme bee little, the
tree defends mee, but if
the storme bee great,
the tree not onely not
defends mee, but pow-
reth

reth on mee that wet
which it selfe had recei-
ved, and so maketh me
much watter. Hence
instructed, I resolve
that if improvidently
I fall into some small
danger of the lawes, I
will presume to seeke
shelter under the armes
of some potent friend,
but if the tempest of
my trouble be too po-
tent for my friend, I
will rather beare all my
selfe, then involve my
friend in the danger. It
would bee bad enough
for mee to bee drencht
with or distressed by the
storme

storme of the lawes
anger onely ; It would
be worse to be drowned
with the anger of my
storming friend also.
My conscience of my ill
deserving towards the
lawes would inforce a
patience : my remem-
brance of my well-de-
serving to my friend
would make the just ad-
dition of his anger intoler-
erabic.

Content



Content is the marke
we all ayme at,
the *chiefe good* and top
of felicity, to which
all mens actions strive
to ascend: But it is
solely proper to **G O D**s
wisedome to ingrosse all
true content into his
owne hand, that he
may sell it to Saints by
retaille, and inforce all
men to buy it of him
or want it. Hence is
it that a godly man
in his meane estate, en-
joyes more content in
G O D,

God, then a King or
Emperour in his earthly
glory and magnificence.
I will then strive to pur-
chase me a *patent* of con-
tent from him that hath
the *monopolie* thereof :
and then, if I have little
in estate, I shall have
much in content. Godli-
nesse shall bee my great
riches, *whiles* I am con-
tented with what I have.

As



AS in the greater world for man, so in the little world of man, as in the outward riches of the one, so in the inner treasures of the other, many possesse much and enjoy but little, many have much, and use but little, others use much, and but little well. I shall not so much endeavour to have much where-withall to doe, as to doe much, with that little I have. It shall not so much greeve

grieve me , that I am
a poore *treasurer* , as
joy me , if I have beene
a good steward. I could
wish I had more to use
well , but more wish
well to use that I have.
If he were so blamed
that imployed not one
talent well , what would
become of me , if I had
ten , and abused them ?

H Popular



Popular applause, and vulgar opinion may blow up and mount upward the bubble of a vaine-glorious minde, till it burst in the ayre, and vanish : But a wise man builds his glory on the strong foundation of *virtue*, without expecting or respecting the slender props of vulgar opinion. I will not neglect what every one thinks of mee ; For that were *impudent dissoluteness*. I will not make

make it my common
care, to hearken how
I am cared for of the
common sort, and be
over-sollicitous *what*
every one speakes of mee,
For that were a toyle-
some vanity. I may
doe well, and heare
ill: And that's a *Kingly*
happinesse. I may doe
ill, and heare well: and
that's an hypocrites
best felicity. My actions
hall make me harmony
in my hearts inner cham-
ber: I will not borrow
the *Voyces* of the vulgar
to sweeten my mu-
sicque.

H 3 The



THe rancor of malice is the true nature of the devill, and the soule possessed therewith is his dearest darling. For where envy, hate, and revenge take up the whole heart, there God hath no roome at all left to be in all his thoughts. I may meet a mad man, and avoid him, I may move a cholericke man, and pacifie him, I may crosse a furious drunkard,

kerd, and shunne him,
but a malicious man is
more dangerous; im-
placable, and inevita-
ble then they all. Ma-
lice omits no occasion
to doe mischief: and
if it misse thy body
and substance, it pro-
secutes thy shadow,
Vigam fera sevit in um-
bram. My soule come
not thou into their se-
crets, unto their assem-
blie, mine honour bee not
thou united. I must not
turne anger out of my
nature, I must not turne
my nature into anger,
I must give place to
H 2 Wrath,

Wrath, but not a resting place, but a place to let it passe-by, that I may let goe displeasure. I may give entrance to anger on just cause, I may not give it entertainment on any cause, till it sower with the leaven of malice. I must bee angry with sinne, but I must bee *angry and sinne not.*

When



WHen I plant a
choyse flower
in a fertile soyle, I see
nature presently to
thrust up with it, the
stinging nettle, the
stinking hemlocke, the
drowzie poppie, and
many such noysome
weedes, which will
either choake my plant
with excluding the
Sunne, or divert its nou-
rishment to themselves:
But if I weed but these
at first, my flower
thrives to its good-
H 4 nesse

nelle and glory. This is also my case when I endeavour to plant grace in the fertill soyle of a good wit. For luxurious nature thrusts up with it, either stinging wrath, or stinking wantonnesse, or drowzie sloath or some other vices, which robb my plant of its desired flourishing. But these being first pluckt up, the good wit produceth in its time, the faire flower of vertue. I will not therefore thinke the best wits, as they are wits fittest
to

to make the best men,
but as they are the best
purged best wits. The
ground of their good-
nesse is not the goodnesse
of their wits ground, but
the good weeding and
cleansing it. I must first
eschew the evill, ere I
can doe good, supplant
vices, ere I can implant
virtue.



AS it is never too
soone to be good
so is it never too late
to amend. I will there-
fore neither neglect the

H 5 time

time present , nor de-
spaire of the time past.
If I had beene sooner
good , I might perhaps
have beene better. If I
am longer bad , I shall
(I am sure) be worse.
That I have stayed long
time idle in the market-
place deserves reprehension ,
but if I am late
sent into the vineyard , I
have encouragement to
worke , I will give unto
this last as unto thee.

When



WHEN I see
the Husband
man well contented
with the cold of frost
and snow in the Win-
ter, because, though it
chilleth the ground,
yet it killeth the char-
locke, though it check
the wheat somewhat in
growing, yet it choa-
keth the weeds from
growing at all: Why
should I bee moved at
the winter of afflicti-
on? Why vexed at
the quaking fit of a
quartane

quartane ague ? Why
offended at the cold
change of affection in
my Summer-friends ? It
as they seeme bitter to
my minde or body ,
they proove healthfull
to my bettered soule.
If my wants kill my
wantonnesse , my po-
verty check my pride,
my disrespected sleigh-
ting quell my ambi-
tion and vaine-glory , and
every weed of vice
being thus choaked by
afflictions winter , my
soule may grow fruit-
full for heavens har-
vest , let my winter be
bitter

bitter , so that I be gathered with the good corne at reaping time into the LORDS barne.



AS oft as I heare the Robin-red-breast chaunt it as cheerefully in September , the beginning of Winter, as in March the approach of the Summer , why should not wee (thinke I) give as cheerefull entertainment to the hoary-frosty hayres of our ages winter , as to the
the

the Prim.roses of our youths spring ? Why not to the declining sunne in adversity , as (like *Persians*) to the rising sunne of prosperity ? I am sent to the Ant, to learne industry ; to the Dove, to learne innocency ; to the Serpent , to learne wisdom ; And why not to this bird to learne equanimity and patience ; and to keepe the same tenour of my mindes quietnesse , as well at the approach of calamities winter , as of the spring of happiness ?

pinesse? And, since the
Romans constancy is so
commended, who chan-
ged not his countenance
with his changed for-
tunes, Why should not
I, with a Christian re-
solution, hold a steady
course in all weathers,
and though I be forced
with crosse-windes, to
shift my sailes, and catch
at side-windes, yet skil-
fully to steere, and keepe
on my course, by the
Cape of good hope, till I
arrive at the haven of
eternall happinesse?

The



TH E same water
 which being liquid
 is penetrated with an
 horse-haire, will beare
 the horse himselfe when
 it is hard frozen. I
 muse not then that those
 precepts and threats of
G O D S judgements
 enter not into the hard-
 ned hearts of some old
 men, frozen by the
 practice of sinne, which
 pierce and penetrate
 deepe into the tender
 hearts and melting con-
 sciences of yonger folks
 thawed

thawed with the warmth
of Gods feare. Hence
see I the cause why
the sword of the word,
so sharpe that it ser-
ueth in some to divide
the joynts and marrow,
in others glaunceth
or reboundeth without
dint or wound, from
their cristall frozen and
adamantine hearts. I
cannot promise my selfe
to bee free from sinne,
I were then no man:
but I will purpose in
my selfe to bee free
from hardnesse of heart,
by custome and conti-
nuance in sinne, I may
erre

erre in my way, I will not persist and goe on in my errors, till I cannot returne againe into my way. I may stumble, I may fall, but I will not lye still when I am fallen.



VWhen I see two game-cocks at first fight, without premeditated malice fight desperately and furiously, the one to maintaine the injury offered, the other to revenge the injury received by the first

first blow, and to main-
taine this quarrell, not
onely dye the pit with
their blood, but die in
the pit with their mu-
tuall bloudy wounds,
me thinkes I see the
successe of those duël-
lers of our time; which
being ambitious of *A-*
chilles his praise, *Pelidis*
juvenis cedere nesci, de-
speratly and furiously
adventure their lives
heere, and indanger
their soules heereafter
onely for the vaine
termes of false honour.
I will not say but that
being flesh and blood I
may

may be carelesse of my
flesh and blood to re-
venge injurious indig-
nities offered me: yet
since as a tenant my soule
must answer her Land-
lord for reparations of
the house she dwels in,
and I have no warrant
of God or man for
such revenge, I will not
kill my owne soule to
kill another mans body.
I will not pull the house
of my body on my
soules head in a fury, that
God may make them
both full for the fury of
hell fire.

When



Vhen I view the
heavens declaring
the glory of G O D , and
the firmament shewing
his handy worke , and
consider that each little
numbred starre even of
the sixth magnitude,
containeth the earths
dimension 18. times in
bignesse by Astrono-
mers conclusions , I
easily descend to con-
sider the great diffe-
rence of earthly mens
glory , and that weight
of glory affoorded the
Saints

Saints in heaven. For what a poore ambition is it to bee the best man in a City? What's a City to a Shire? What a Shire to the whole Island? What this Island to the Continent of Europe? What Europe to the whole Earth? What that Earth to a Starre? What that Starre to Heaven? and that to the Heaven of Heavens? And so by a retrogradation how little? How nothing is this poore glory. I finde many which say, *boc nihil est aliquid*

aliquid : I finde in my
selfe cause to say, *hoc*
aliquid nihil est. If I
needs will bee some-
body by my ambition,
I will bee ambitious
to bee ranged with
the Saints in Heaven
rather then ranked with
the Kings on earth :
since the least in the
Kingdome of Heaven is
greater then they.

I



I Saw once a Ierfalcon
let fly at an Heron,
and observed with
what clamour the He-
ron entertain'd the sight
and approach of the
Hawke, and with what
winding shifts he strave
to get above her, la-
bouring even by be-
muting his enemies fea-
thers to make her flagge-
winged and so escape:
but when at last they
must needs come to a
necessitated encounter,
resuming courage out
of

of necessity hee turned
face against her , and
striking the Hawke
thorough the gorge
with his bill fell downe
dead together with his
dead enemy. This
fight seemed to me
the event of a great
sute in Law , where one
trusting to his cases po-
tency more then his
causes equity , endea-
vours to disinherit his
stubborne neighbour by
colourable titles to his
land. Here may you
heare the clamorous
obloquies of the wron-
ged and see the many

turnings and winding
Meanders in the Law
sought out to get above
his adversary. And
lastly when the issue
must come to tryall,
oftentimes in the grap-
ple they both sinke to
beggery by the Law
whiles lawfully they
seeke to get above each
other. Hence warned
against potent enemies
I will alway pray,
L O R D make mee not
a prey unto their teeth;
and against an equall
or inferiour I will not
borrow the lawes ex-
treme right to doe him
extreme

extreme wrong : nor
fall to law with any
body till I fall by law,
to bee no body. I
will not doe that to
have my will, which
will undoe my selfe of
what I have, by my wil-
fulnesse.



TH E Psalmist doth
not slander the
slanderers, when in a
good description of
their bad natures, hee
saith, *their throat is an
open sepulcher, &c. the
poyson of Aspes is under
I 2 their*

their lippes. For what more loathsome stench, and noisome smells can a new opened sepulcher belch out, then these venomous open throated slanderers? And well may their lips containe the poyson of *Aspes*, of which *Lu-*
can saith, *in nulla plus est serpente veneni*, when a few words of theirs shall (like a Witches spell) charme and strike dead a mans dearest reputation. I will therefore indeavour to make my actions of that vertue, that as an antidote
of

of *Mithridates* his best
confection, they may
repell the worst infecti-
on those serpents shall
spit at mee. And al-
beit I cannot bee free
from their assaults (from
which none is freed) yet
I will not with *Cleopa-
tra* set those *Asps* so
neere my heart that
they may stop my vitall
spirits with their poy-
son. And since I must
passe thorough this
Africa of monsters
and harmefull beasts,
I will carefully feare
and shunne the worst of
tame beasts the flatterer,
I 3 and

and of wild beasts the
slanderer.



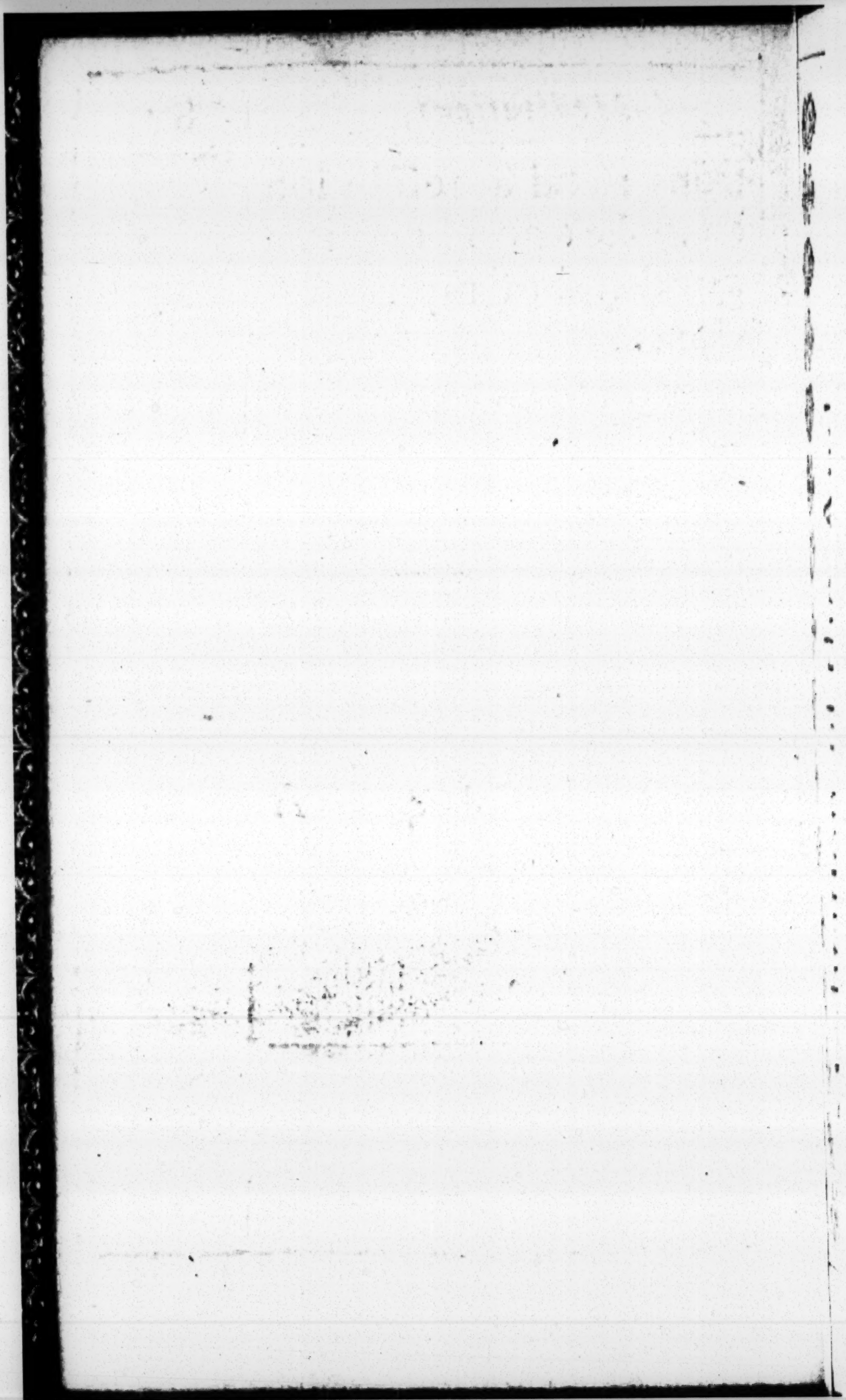
Meditation is a busi-
ness search in the
store-house of fantasie
for some Idea's of mat-
ters, to bee cast in the
moulds of resolution
into some formes of
words or actions ; In
which search when I
have used my greatest
diligence, I finde this in
the conclusion, that to
meditate on the Best
is the best of Medita-
tions:

Meditations.

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tions : and a resolution
to make a good end is a
good end of my resolu-
tions.

I 4 A





A Meditation of the Authors found
written before a Sermon of his for

EASTER-day.

MY heart a matter good indites; Or then
LORD make my tongue a ready writers pen:

That
I 5

That so assisted by thy graces art,
Thy grace unto the world I may impart:
So raise my thoughts, my willing minde so blesse,
That I thy glorious rising may expresse.
And rayse'd from death of sinfull ignorance,
Thy selfe-advancing power may advance.
And if my simple willingnesse wants skill,
Thou mad'st me willing; L O R D accept my will.

An



An other written before a Sermon of
his on the LI. Psalmc, versel.

LORD guide my tongue, that covets to declare,
How great my finnes, how good thy mercies are.

I both would shew, and yet so great is either,
That whilst I both would shew I can shew neither.
They both are infinite, they both began
Ere I beginning had, or shape of man.
Where then shall I begin, with hope to shew
How great both are, who both exceeding know?
Mercy still pardons, sin doth still offend,
And being endlesse both, where shall I end?

Thou

*Thou first and last, whose mercy heale my sin,
Shew me to end, and teach me to begin.*

The



The last thing the Author wrote a few daies

before his death.

A Bubble broke, its aire looseth,
By which losse the bubble's lost,
Each frost the fairest flowers brooseth
Whose lives vanish with that frost.
Then wonder not we die, if life be such,
But rather wonder whence it is we live so much,

23
Tales long or short, whether offending
Or well pleasing have their end.
The glasse runnes, yet the set-time ending
Every aom doth descend.

If life be such (as such life is 'tis sure)
When tales and times find ends why should life still indure?

This

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This world is but a walke of paine
That ha's onely end by death.
This life's a warre in which we gaine
Conquest by the losse of breath.
Who would not warfare and travels cease
To live at home in rest, and rest at home in peace?

Nothing

Nothing here but constant paines
Or unconstant pleasures be:
Worthlesse treasures, loosing gaires,
Scantie store, & chaine of liberty.
If life afford the best no better fate,
How welcome is that death, that better than bad state?

What's

What's the earth when trimmest drest
To what cristall spangled dwelling?
Yet the Saint in glory least
Is in glory farre excellling.
Glorious Redeemer let this earth of mine
Thy glorious body see and in thy glory shine.

Oft I see the darksome night
To a glorious day returning:
As oft doth sleepe intombe my fight
Yet I wake againe at morning.
Bright Sunne returne, when sleepe hath spent deaths night,
That these dimme eyes of mine may in thy light see light.

FINIS.

